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Editorial Comment

PLAIN TALK FROM MR. CHURCHILL

Listen to these frankest words from Winston Churchill and compare them with the promises of American politicians:

"There is the thing we shall surely do. We shall not bid for votes or popularity by promising what we cannot perform, nor shall we compete with others in electioneering baits and lures. It would be very easy for us all to promise at once to give each citizen a new house and furniture in a most enthusiastic manner, but if we were in the morning found that we had only started only bought five millions worth of goods out of seventy, we should have committed a great crime. We should have committed a crime of cheating of stealing the dollars and workers in this country of a year, say, like a man cutting to 200 or 300 pounds with millions of people acquired their faithful discharge of duty and their thrift and self-denial during the war."

Could Mr. Churchill win in an American election on such a platform? Here lies the major parties with each other in promising everything to everybody, bonuses and pensions to the service men, jobs (often fictitious) for industrial workers, social security, full tax relief for the rich, etc.

Debtless Organizations

Most all community organizations are now debtless. Many of our churches have not only paid off local and denominational debts, but have substantial "nest-eggs" of cash for future improvements. This is one of many good things of these unusual war years. The American people have been liberal in their contributions to other worthy organizations and institutions. The result is that most of them are in a choice position for service in the post-war world.

THOSE "SACRED" CITIES

There is one type of editorial appearing so frequently in many of our daily papers that it is getting us down. Here's the way it goes. Our troops capture some village or city in Germany. Immediately an editor rushes to his atlas or encyclopedia and comes up with something like this for his readers: "American troops yesterday entered the German shrine city of What-To-Do. This historic citadel was founded in 1342 by the Baron Kraut. It was last entered by an invading army in 1666 when the Swandaks overran the area east of the Rhine. Many will recall the ancient church on the corner of Heinie Place, and the near old beer gardens at No. 1313 Willhelm Street." And so on for some six inches of precious rationed newsprint. The heck with it! If they think that our boys will stop and take off their shoes before treading on "sacred soil"! Why don't they ever mention this is the village where the krauts lived who murdered thousands of innocent Jews in Poland and who pilfered the wealth of half a continent! Mere age does not make a thing sacred. We'll take our chances in a 50-year pioneer town in Montana in preference to thousand year "shrines" in the Reich. Nor do we feel awed at the ability of some editor merely because he is blessed with a stack of files on the glories between the Rhine and the Oder!

Keep your shoes on, boys

HOW CAN GERMANY PAY?

It is a rather tricky thing to say that Germany should be made to "pay" for the damage she has done in Europe. Pay with what? So far as we know Germany has no gold. If she "paid" in "bonds" international bankers would first have to lend her the money. And if they are going to lend anybody money, they had best lend it to the countries the Nazis ravaged. And it is highly doubtful if Germany can pay in goods. Her industrial capacity won't be much by the time Allied bombers and artillery get through with it. So we see nothing to be gained by rebuilding German industrial capacity for her, enabling her to come out of the post-war period with brand new productive capacity. We could do better by rebuilding industrial plants in the ravaged nations. Once again, to flood the world with German "goods" is the best way to knife the markets for our own industrial production and to invite unemployment and depression in our own land. So, the puzzle of how Germany is to pay is a king-size headache.

THE AMERICAN HOPE

From Peninsula Enterprise

The star of hope enables people to meet the trials of life. What is the star of hope that throws its light into the pathway of the American servicemen as they endure the hardships and meet the dangers of war?

That star of hope appears to be the wish to enjoy tomorrow in America and to enjoy American freedom. They have cheerfully accepted the call to military service and have performed their duty nobly, but they will welcome the day when they will be free to make their own choices.

The American home is the daily life, its activities, its opportunities, its dangers, appear dearer to the heart of the servicemen than ever before. In many cases the old home town is a simple sum of place, sometimes too slow to persons it such coexistence. Let us be viceman, or home distant battle- from. It will be a wonderful thing to get back to that old home town for good and enjoy its chances for advancement and the association with the good people of the home town.

The Germans and the Japs trod down heavily on that picture, they attacked the United States with foul blows, and their outrages have called on the youth of the land, so far as they were able, to get out and resist those crimes and postpone for the time being whatever plans for work and education they had formed. It is the American hope to return to these normal expressions of peaceful life and to use and develop whatever powers God has given to them.

One imagines that the servicemen spend many hours thinking and planning for the future, and debating among themselves as to post-war plans. The thought of home and friends and work and recreation makes a grand picture in their minds. Their hope reaches out to the days when they shall return to this picture, and when more be free to shape their own destinies.

NEW PATTON INCIDENT

From Danville Register

No general on the Allied side has experienced high praise and sharp censure from the public to the extent of Lt. Gen. George S. Patton. Patton is a warrior who knows that he cannot please a public thousands of miles from the fighting and do justice to his responsibilities under the conditions encountered. Hence he disregards public opinion and fights as men according to the Nathan B. Forrest concept. In the course of such fighting he makes unprecedented demands upon them and upon himself, confident the result will justify the effort. Thus far it has.

Around the man have grown legends, some true, some false, but all colorful. They started back in the early days of the war when Patton inaugurated the desert training in Death Valley. There he put his men through a grind that weeded out all but the strongest in stamina and in spirit. When the process had denuded [illegible] "survivors" to the war strength of six units, he was all ready to lead them "against any enemy." In Africa, Sicily and Italy these men proved the value of desert treatment. It saved American lives.

The Patton saga grew with the "slapping" incident; the period of silence; the outspoken and undiplomatic expressions of personal views; the sweep across France and now, the march to Coblenz, 50 miles inside Germany. In each of these phases, Patton has provided new and colorful stories—some told, others remaining to be told—by his actions.

One of them was disclosed for the first time in the United States a few days ago by a staff correspondent returned from the fighting front. He told workers at a Baltimore war plant that when Third Army units came to the Sure River and was given the capture of Bettendorf on the far bank, they found the river raked by enemy machine-gun and artillery fire. Use of small boats for [illegible] being ruled out, Patton, after a quick survey of the situation, doffed his heavy clothing and plunged into the icy waters. He swam across, then exposed as a target, and then returned. With the "old man" showing them, thousands of his tough Followers plunged in, made the crossing, and "fought like hell" for the town. It fell.

Patton has proved again his right to leadership. No wonder the men under him are ready to fight anyone who disparages "Old Blood and Guts."

IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL Lesson

BY HAROLD E. LUNDQUIST, D. D., Of The Moody Bible Institute of Chicago. Released by Western Newspaper Union.

Lesson for March 25

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THE LAST WEEK

LESSON TEXT—Matthew 21:8-11.

GOLDEN TEXT—Blessed is he that cometh in the name of the Lord: Hosanna in the highest.—Matthew 21:9.

The official presentation of Himself to the Jewish people as their King their rejection of Him and, what was even more solemnly meaningful, His pathway of condemnation because of their unbelief—such are the stunning events which face us as we go with our Lord into the last week of His earthly ministry.

The first event in that sequence is the one we study in our lesson for today, namely, the coming of the King to Jerusalem.

I. Preparation and Presentation (vv. 1-7).

The King comes but ever is His coming unsought. He gives to His followers the inexplicable but indescribable joy of meeting His need.

The Disciples Did As Jesus Appointed (v. 6). He had need of disciples who would do His bidding without question or hesitation. How natural it was for these Lord to say, "I also go and do what He commanded.

He needed the colt and the ass. How simple and lowly was that need, and yet how glorious that man was ready to meet it!

God's plans are worked out in the little things as well as the great. Prophecy was being fulfilled here (see v. 5) by a little thing. Is God waiting to carry out some great purpose through some little thing which you are withholding from Him? Why not say Him any longer!

2. "And He Sat Thereon" (v. 7). Though He did not come with the pomp and trappings of an earthly potentate, the King of Glory came to His people to offer them for the last time the opportunity to receive Him.

He asks you to yield your life to His kingship. What will your answer be?

II. Acceptance and Rejection (vv. 8-11, 15, 16).

1. "The Multitude . . . Cried Hosanna" (vv. 8-11). The fact that before the week was over some of the same voices cried, "Crucify him!" should not obscure the fact that there were childlike believers (v. 16) who really had faith in Christ.

There is something inspiring about that picture of enthusiasm and devotion. Real faith in Christ ought to result in a fervor of spirit which will stir our hearts and our cities. Are we not altogether too dead and formal in much of our worship today? Do we not need more holy enthusiasm for Christ and for His Church?

2. "The Chief Priests and Scribes Were Sore Displeased" (vv. 15, 16). Small wonder, for not only had the children put them to open shame by recognizing the Christ whom they had ignored, but He had also ruined their polite religious "racket" which produced for them such a lovely profit.

Mark this—when anyone is displeased with Jesus or with His children or with His work on earth, you can be sure that there is a reason, and not a holy, upright or good reason either!

III. Judgment and Compassion (vv. 12-14).

What a remarkable picture! In the midst of flaming judgment and destruction we find His loving compassion upon the blind and the lame. Folk who think that Christ has no message but love need to look on Him as He cleanses the temple. On the other hand, those who think that He has no word but judgment need to behold Him as He stands in the midst of the overturned tables and debris and heals the needy.

1. "Jesus Cast Out . . . and Overthrew" (vv. 12, 13). He knew where to begin to cleanse the city. He started in the temple. Absolutely right is the man who suggested that the place to start to clean up a city is not in the slums but in the churches.

You will not be ready to clean out the tavern or that other low place where the gang hangs out in your town until you have cleaned out the church if sin is being harbored there.

The same is true of the individual. A regenerated heart will bring a reformed life, not vice versa. You can live only after you have been born.

2. "He Healed Them" (v. 14). The very hands which had just overthrown the tables and cast out the money-changers now gently touched the lame and the blind with healing. The eyes which had blazed with holy indignation now shone with love and compassion. The scene of judgment and chaos became the house of prayer and of answered prayer. On the very spot where one man had received condemnation, another received healing.

Each one received that which He sought by his own attitude and action. How will you, my dear reader, meet Jesus—as your Judge or as your Saviour? You must make the choice. Choose Christ today.

Move On!

ABOUT SOLDIERS AT HOME

Every now and then, in connection with the subject of manpower, some patriot expresses alarm at the fact that so many thousands of able-bodied men are still in this country. Don't worry about it. Many of them moving as invasion travelers.

A great deal of those in this country are assigned to operational duties such as supply lines. Two divisions are always on defense. Some five per cent are sent overseas from the way to hospitals.

General Hardy explained that many of the soldiers assigned to this country are on furlough before going overseas after returning from overseas duty and that others represent personnel in short supply